Batak ODS
Makassar 066
Malays ANS

I
198 [568 cont.]
787 shrill tones with the accompaniment of drums. The chief balian
533 sings a line, which is repeated in chorus by her assistants. This
I [535] singing is called manandak. During the conjuring there is also
dancing, babigal.

BT 198 787 786 Among the Bataks, too, there are special languages for conjuring the spirits. Among them a distinction is even made between the language that is used to call the begu into the body of the sibaso and the one spoken by him in the state of possession. The former is called hata pangaraksaon, language of circumlocution, and the latter hata-ni-begu-sijar, the language of the spirit who came down. The latter language is also a paraphrasing one, by which it clearly shows to what extent it is the one of a spirit. For example, if objects are referred to in the conversation, they are not indicated by their ordinary names, but by flowery names derived from their properties as though they [569] were animated beings, for example: instead of api = fire, one says si-adji-ma-hirlo-hirlo = prince flickerer; instead of pat = leg, si-mandjodjak, stepper; instead of tarik-ni-gordang, drum cords, si-radja-martalindan = prince tied crosswise to one another, etc.

MK 198 791 The bissu of the Buginese and Makassarese use a similar language that greatly resembles the old Buginese language, which still is found in some ancient poems.

I 198 787 One can say that, generally speaking, all the peoples of the archipelago use a special language when conjuring the spirits. We shall now illustrate by a few examples what happens at such conjuring.

c. Conjuring the Spirits

MI 791 226 [787] We choose for this the previously mentioned trubuk conjuring in Brouwer Strait. For the inhabitants of the various villages along the strait this is a principal means of livelihood.

[636 cont.]

782 southern Celebes, derived from the pre-Islamic period, is that of
776 Karaëng Lowe = Great Lord, which occurs primarily in the southern districts. Karaëng Lowe is usually worshiped there under the symbol of two stones that have the shape of male and female
778 genitals. In some localities, these symbols are stored in small
782 houses especially built for them, where the sacrificial rites are conducted by a priestess, pinate. Elsewhere they are found in caves or even in the open, so that everyone has free access to them. Besides those symbols, trees and huge stones are also regarded as residences of Karaëng Lowe. Also, in every house, generally in the loft, there is a small niche for offerings dedicated to Karaëng Lowe, in which, however, the symbols are lacking; at all the places dedicated to him vows and offerings consisting of young coconuts, betel, burning native candles, chickens, buffalo, gold, etc. are made to him, and in some areas a great annual three-day festival is celebrated in his honor. The greatest of these
796 celebrations takes place in Gantanrang Keke, a place located three hours away from Bantaeng. People stream there from all regions of southern Celebes and amuse themselves with cockfights, dice games, etc.

776 The worship of Karaëng Lowe is probably a survival from
778 the Hindu period; he is viewed as identical with Siva, who, as we have said, was worshiped as the god of fertility and procreative power under the symbols of the linga or of the linga and yoni, the male and female genitals in conjunction. The stones with which [637] Karaëng Lowe was worshiped have the same form and thus point to the Siva cult; in this case it was brought to southern Celebes by Hindu-Javanese. Now a few words about the other principal characteristics of the worship in connection with the general sketch.

791 1. Shamanism. We have already discussed the occurrence
756 of this on southern Celebes in detail. It is to be recalled that the shamans here are called bissu = the Sanskrit bhikshû = mendicant monk, but we want to add a few remarks.

The bissu actually belong to the Buginese regions. They

M 791 756 [637 cont.] are said to have originated from the Buginese state Loewoe.

The spirits under whose influence they are supposed to stand are more specifically Batara Goeroe and his spouse Wi Njilo Timo, the daughter of the god of the underworld, who rose from the sea, and their descendants. They are possessed by these spirits, and when they are possessed they often act as doctresses, sanro. Otherwise they perform their services especially during the festivities on such occasions as births, circumcisions, deaths, filing of teeth, marriages, etc. They then perform all kinds of religious ceremonies which consist of dances, singing, scattering toasted rice, etc. On such occasions, they drive off evil spirits by making noise and smoke with certain instruments. We should note, too, that the bissu, like the shamans in other parts of the archipelago, use a sacred language at their conjurations, one which greatly resembles Old Buginese.

M [776] M [798]

M [782] 2. Offerings. The making of offerings, both small and large, and holding sacrificial festivities is done often.

M 777 787 788 3. Magic. Sorcery manifests itself here in the wearing of amulets and preventives, as well as in the use of magical formulas and the belief in dreams and other omens. The way in which ominous time periods are determined by means of kotika has already been mentioned.

M 784 4. Pemali. Among the Makassarese it is called kassipalli, among the Buginese pomali.

I 121 With this we close the discussion of the religions [638] as far as the original Polynesian and Hinduism are concerned. Islam remains to be mentioned, but we shall limit ourselves exclusively to an enumeration of the peoples who profess this religion.

h. Islam

I 779 771 We shall not discuss the history of the introduction of Islam in the archipelago, because this would take us too far afield (1). Similarly we shall not deal with the value of Islam

said something about not liking to go with a padjoge, but I am still not clear as to whether they act as prostitutes. The people here use the word ronggeng, and maybe they are the prostitutes. The tjalabai and other homosexuals (some are men proper) cook, sew, and so forth, like women. There is a chief among them (several?) called pua matoa, and evidently a big one who is chief of the bissu who is in charge of the Bone aradjang. I was told that when the Arumpone has a feast and the aradjang is involved, the bissu come from all over and dance. They are fine dancers. Then it seemed that the Kepala kampong knew all about the initiation of the wandu and about their shamanism. He held his fists up and shook them saying that they did this. This proves shamanism. I wish I could see it. The Kepala kampong knew about the "bed of state" to which the rewata descended and then entered the body of the neophyte. He knew also about the singing and dancing and about the faked death for possibly several days on the part of the neophyte. Evidently it still goes on today. He knew the term for the bed, lamin rewata. They knew nothing about Hinduists or other Indian influences. They didn't even know that their script was from India. 793 838 548 535 [791] 212 171

They say they are not fanatic but conservative. Later Denzo said that many of them were fanatic, but agreed that there were not so many as there were in Atjeh, for example. 181

Regarding sects, he said that there are many tarikat[mystic brotherhoods]. However, there are few, if any, real debates. He said that here in the kampong the only sect is Mohammedan, but that in Tumurun for example there are many tarikat. The people here know practically nothing about other religions, for example Christianity, Confucianism, etc. 795 829

I did not get very much good material on the death cult. Evidently there has been little change. They said they wash, wind the corpse, and pray, finally burying the body in a side niche grave in the evening of the same day. They said that the size of the stones depends on the wealth and status of the family. I must see the old cemetery here in the kampong. They said that women have two stones, and men only one! There seems to be no ancestral cult as such. I asked about the Lebaran, and they said one might visit the graves at other times as well. Also, they said that people go to the graves of great people with requests, as in Makassar. 764 562 178 554 782 796

As for entertainment, leisure, and art, the general impression is that the only change that has taken place has been the movie. This change has been dramatic. It is said that if the movies were free, people would go all the time and that the padjoge and other amusements would get no business. They 517 546